

tals, shall we invoke the auspicious name
?^a Who

attains adolescence, when his father communicates to him the fate for which he was destined. *Roliita* refuses submission, and spends several years in the forests, away from home. He, at last, meets, there, with *Afyarta*, *v_iRi&lii*, in great distress, and persuades him to part with his second son, *S'linahsephd*) to be substituted for *Rohita*, as an offering to *Yaruna*. The bargain is concluded; and *S'unahsepjia* is about to be sacrificed, when, by the advice of *Yiswd-mitra*, one of the officiating priests, he- appeals to the gods, and is, ultimately, liberated. The *Attar ey a Brdlimafw* has supplied the commentator with the circumstances which he narrates, as illustrative of the series of hymns in this section. Dr. Bosen doubts if the tennis bear any reference to the intention of sacrificing *Sunaliseplta*: but the language of the *Brdlimana* is not to be mistaken; as *Ajigarta* not only ties his son to the stake, but goes . to provide himself with a knife, with which to slay him. At the same time, it must be admitted, that the language of the *Suktas* is somewhat equivocal, and leaves the intention of an actual sacrifice open to question. The *JBhagftvata* follows the *Attar ey a* and *Ma-mi*, in terming *ti'itnahsepliti* the son of *Ajigarta*, and names the *Rdjd*> also, *HariscJiand-ra*. In the *Vishnu Pur ana*, he is called the son of *Viswdmitra*, and is termed, also, *Derardfa*, or God-given. But this relates to subsequent occurrences, noticed, in like manner, by the other authorities, in which he becomes the adopted son of *Viswdmitm*, and the eldest of all

his sons; such
of whom as refused to acknowledge his seniority
being cursed
to become the founders of various barbarian and
outcaste races.

Visicdmtrtfs share in -the legend may, possibly,
intimate his
opposition, and that of some of his disciples, to
human sacrifices.

^a Supposed to be uttered by *S'imaMepa*, when
boimd to the

yltpa.) or stake, as the *puntshapasit*, the man-
animal (or victim),

as the *Bhdgavala* terms him. "Of vrhoni"

(*kasyei*) may also be

rendered, of *Bralimd*, or *Prajdpati*, one of whose
names, in the

Oj is *Ka*; as, *Eb ha- mi ndma Prqfdpatih*.